

THE BAPTIST.

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Congress passed a bill last week prohibiting the sale of liquors in all public buildings, which drives the two saloons from the national capitol, for which act Congress has the thanks of all the good people of the republic. It is coming. "prohibition" is, saloons and dispensaries to the contrary notwithstanding.

Prohibition. "Archdeacon Farrar tells about a boy who took a flower with him to his work every morning. He put the flower on his desk in the school-room, and when asked why he did this, he replied that the flower was to remind him of God, and keep him from evil thoughts. So should every beautiful thing we see of God's handiwork serve to keep us true to Him."

Every time a certain editor comes to Jackson, which is right often, one of our Jackson papers contains an interview with him on the "dispensary" system of handling whisky, as to how much better it is than prohibition. Any sort of a system is better to some people than prohibition; but you notice that it is absolute prohibition that Mississippi wants to try right now. We want neither the curse of the saloon nor the dispensary.

The Baptist and Reflector tells of the Methodist church at Washington, N. C., whose stewards asked for the return of their pastor, and when another was sent them, refused to let him come. They say they will have their old pastor or none. "They declare they are going to stand pat; but of course they won't." If they remain Methodists they will have to yield to the powers that be, for they are slaves, and have no voice in such matters at all. What a great privilege it is to enjoy the freedom of being a Baptist. The Lord hasten the day when all people will be in the full enjoyment of this freedom.

"Within the next few weeks the Methodist church will close up its twentieth century campaign; which had for its object the raising of twenty million dollars and the enrollment of two million converts. Attention has been called to the fact that half a century ago, Methodists found it easier to secure converts than dollars. With fervent zeal they

went everywhere winning souls, with the result that the gate of Methodist Zion was thronged. At the same time there was not much money in the church treasuries. Their people were mostly poor. Contributions to ministerial support were meagre. But things have changed. In the present campaign there will be more than twenty millions of money gathered, but the converts will not count up to the figures. Does it mean that Methodists are richer but less spiritual than of old? Has zeal declined as wealth increased? Are not like conditions prevalent among other religious denominations of the evangelistic class? Do we call louder and more successfully for money than for mourners?

A Great Moment. "It is a great moment in a boy's life when he begins to realize that there are other folks in the world besides himself. That moment might be called the real point of departure from self in his life. But it must be confessed that many have grown from boyhood to manhood who have not yet been awakened to the great fact that there are others in the world besides themselves. Bound in a spirit of self-seeking they know nothing of the inspiration that comes with the enlarged vision of other struggling souls. The most depressing thing in the world is to feel no relationship to another's need. Life only begins at the point of knowledge that the world needs you, that some lives will go unhelped if your hand is not outstretched to them. Cain's question as to his responsibility for his brother was as cruel as the blow that killed him."

Making Your Calling Sure. "Peter urged his people to make their calling and election sure. There is a possible suggestion that they could make their calling and election doubtful! God called them; God elected them; but it remained for them to answer the call—to make the calling sure. Is there not here a possible explanation of the words, 'many are called—few chosen'? All men are called—not every man is willing to be chosen; only the few rise up and make the calling sure. There are some people who talk about their being among the elect. The argument is based on their present possessions. Possession is not only nine points in the law with them, but it forms the bulk of their claim to divine election, as witness the prattle about 'divine rights' these days. But election without real service is like wealth without earning it; no possible good can come by it. The call of God has gone out to the

ends of the earth; it has reached you; are you making your calling and election sure—by acceptance, by faith, by service?"

A Genius for Wrong doing. "On his return to his old pulpit, after an absence of three months, Dr. Joseph Parker of London, received an unusual reception. The old man tottered to the pulpit, and though in much physical weakness he preached with unwonted power. Among other things worthy of of remembrance he said: 'We have a genius for wrong doing; only as we follow the guiding hand of God can we keep our feet from wandering.' There is a whole life-story in the suggestion of the wonderful London preacher. Most of us—all of us—have a veritable genius in that direction, going wrong. One scarcely learns to walk but what he is doing things his mother does not want him to do; and he scarcely learns the difference between right and wrong but what he goes contrary to the will of God. That man has a sore twist in the wrong direction is altogether too true; we have all gone astray; we have turned every one to his own way, which is a bad way. What can keep our feet from wandering? Keeping hold of the guiding hand of God! And nothing else will keep a man in the right road!"

Calling or Profession. "There is a wide difference between a calling and a profession. While the words may seem almost synonymous, yet they are far from that in practical interpretation. You can always tell

the professional man by his method of taking hold of the work in hand; the work is not a part of himself. There was a time when much was made of the "call" of the preacher—the divine call. It is to be regretted that it is not emphasized so much today. We choose things—they do not call us. We take up the profession of teacher—but there will be no great teaching until it becomes a calling. We may take up preaching as a profession—but there will be no preaching until we interpret it as a calling. Paul speaks of a high and holy calling; he also urges men to abide in the calling wherein they are called of God. The sturdy apostle knew nothing of a profession; to him all of life, every duty, from the making of tents to preaching on Mars' hill—all was in the spirit of a holy calling. Interpreted as a profession, much excellent work in this world proves unsatisfactory; looked upon in the light of a holy calling, there is peace in the lowliest service."

THE BAPTIST.

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Whiskyites and Prohibitionists—A Dialogue.

As is well known, another whisky petition is being circulated in Hinds County, the expense of which is being paid by the American Liquor Dealers' Association, just as heretofore. The liquor dealers are very anxious to regain lost territory, which has been slipping away from them in recent years at a very pleasing rate, to all the rest of mankind, but themselves.

A man carrying one of these petitions, met a fellow citizen of Jackson on the streets a day or two ago, when a very interesting dialogue took place in substance as follows: Whisky man: "Are you a registered voter?" Citizen: "I am sir, as every one who tries to be a good citizen ought to be." Whisky man: "I have a petition here I would be glad to have you sign," attempting to draw it from his pocket. Citizen: "A what!" Whisky man, a little embarrassed: "A petition, asking for a vote on the whisky question." Citizen: "O yes, I see; you want to open a saloon, where you can make drunkards out of my boys!" Whisky man, falling back upon his record: "I sold whisky here for twenty-five years, and never sold a drop to a minor in my life." Citizen: "The only thing that kept you from it, if you did, was the fear of the law." Whisky man, trotting out that old lie that has done service in every campaign since the whisky evil was first assailed: "Your boy can get as much whisky right here now as he wants; for there is more sold by the tigers than if we had saloons." Citizen: "I deny it, you old whisky soaked bums may get as much as you want. But my boy don't know what it is, and if I can keep him away from such a gilded hell hole as you want to set up, until he is his own man, he will be out of danger. Then again if you can sell more whisky in the blind tiger business than you can in the saloon, what do you want with the saloon? Your action in carrying around that petition gives the lie to your words—you can't do any such thing! If so, you

are a bigger fool than I would take you to be, since you say you are in it, not for the benefit of the State, the city, rising generation, the public health, morals or any such thing, but solely for the money there is in it. No sir, you haven't got money enough, nor can you get it, to induce me to put my name on that petition, and have my boys read that their father had signed a petition, asking for whisky to be sold here in the most attractive place that you can find, offering the attractions of such a place as a strong inducement for the boys to come first gentlemen drinkers, and then drunken sots."

Before the last word had been spoken, it was evident that the man with his petition was anxious to get on, but he couldn't go. He met his match that time. O that every citizen that is approached to sign the abominable thing, would do likewise! Jackson does not need any saloon, neither does Hinds County need that other abomination, the dispensary. We have put down the tiger time and again and can keep it down. With saloons it would take a hundred policemen on duty in Jackson some days, and then the peace would not be preserved, while many a poor child would go unclothed, unfed, uneducated, while its father rolled in drunken sotishness. Every tiger man and every wholesale liquor dealer is in favor of the open saloon—that is to settle the amount of sales forever. They don't care one snap about law as a rule! See how the saloon everywhere violates the law. We have won a title clear to statutory prohibition; and we must have it. Let it be the slogan in the next campaign for places of public trust. Have all the candidates, from governor to constable, to commit themselves. The crop of drunkards in the State is far too great already.

Notes and Comments.

Dr. Lorimer suggests a probable cause for so many young men wearing glasses—they have overstrained their eyes in looking for soft jobs. Next!

Here is something that is worth thinking about. "Better remain poor than to become rich and not use your means wisely"—for the glory of God and the betterment of men.

What a blessing it would be if all our pastors and churches could separate as happily as did McComb and the Crystal Springs people! How they loved each other!

"In the hope of securing a large number of New subscribers," five years ago the "Christian Register," the best Unitarian paper in this country, reduced its price from \$3 to \$2. After having been "thoroughly disappointed" in its hope, on the first of the year, it will go back to \$3, in the meantime, having lost \$25,000 by the experiment.

Will the press put down the pulpit? Yes. When? When correspondence puts down conversation; when postcards put down

smiling; when telegrams put down love talking to love—Joseph Parker. That is putting the emphasis on the pulpit where the Lord put it. Our Lord, when He was on the earth, was too busy teaching to start so helpful an adjunct to the work as a newspaper.

One of the large packing houses of Chicago sent an agent over into the good State of Michigan to bribe the "food inspector" and sell that miserable stuff called oleomargarine. The inspector led him into a trap and caught him, and he had to pay a fine of \$1,000.00. We ought to have a food inspector in every state to protect the people from the adulterations so prevalent in foods of all kinds.

One great trouble with most of our Sunday Schools is that they do not have enough literature. Very few have anything more than the "quarterlies," not even Bibles. A school of a hundred pupils ought to have, at least, \$10 worth of "literature" every quarter. To get along on less, is about like a farmer trying to make a crop with a "scooter" plow and a harrow. He might do it, but it will be foolish in him to try it, when there are so many other "tools" that he needs in his business.

Chicago has progressed so fast and so far until she is to have at least one "high class saloon" for high class ladies only. "It is pre-eminently an establishment for supplying home trade," they say. "A unique departure is the employment of saleswomen with congenial surroundings." It is bad enough to have "high class saloons" for low down men; but when it comes to having them for women of "the first families," God only knows where our landing will be made. We have the saloon business under the ban in Mississippi—let's keep it there.

Judge Anderson seems to have come to the bench for just such a thing as this: He is making it mighty hot for the lawless saloon keepers of Vicksburg. They are finding out that Vicksburg is still in Mississippi, and the same laws are to be enforced there that we have all over the state. Good for the judge. Let the good people stand by him; but let him stand for the enforcement of the law, even in Vicksburg, although he should have to stand alone, as he will not, for there are lots of good people in the "hill city" yet, who believe in the reign of law and order.

The Watchman says: "The undenominational religious paper can be sold at a low price, about 50 per cent less than the denominational paper—simply because it has a wider field, and can secure a general circulation. But these papers will do nothing specifically for one denomination. For example, they will not maintain Baptist principles or advocate Baptist causes. Our missionary and educational interests will look in vain to them for support. The moment they attempt it they will lose subscribers. But there are lots of people

who want and must have their denominational paper, regardless of cost. A stalwart Baptist paper is worth its weight in gold in any home. And our people, more and more, are coming to see it in that light.

Sunday-School Departments.

It has been said that the Sunday-school is "the church at work;" but it is an incorrect definition—often untrue. Some churches may sanction the work by a respectable majority; but a very small minority give it any of their time. Neither is it "the nursery of the church"—unless it takes "the babes in Christ" and teaches them the "whatsoever" after baptism.

The proper name for the work is: "The Sunday-school Department" of church work. 1. Let us say of the pulpit, that it is the preaching department. 2. We will name the visiting department. 3. The prayermeeting department. 4. The Sunday-school. 5. Woman's department. 6. Young People's department. 7. Social department. All these are needed for complete work.

Of course the preaching is under the direct control of the pastor, who is also ex-officio member of all the committees. With the deacons and voluntary members the pastor has charge of the visitors—one of the indispensable duties for permanent success. The church at large is responsible for the prayermeeting, and it is a shame to throw the burden on the pastor.

In the matter of the Sunday-schools; the time has come when no church can long neglect it and live. It is the very foundation, humanly speaking, of the church; for it is a fact that three-fourths of the members of our churches claim to have been converted before they were twenty years of age. Recent statistics show that eighty-five per cent of the additions to the churches are from the Sunday-schools.

These things being so it behooves us to increase our interest in the Sunday-school department. It has a place for all the members—the older ones as teachers or members of the Bible class; the younger in other classes down to the little tots. There are three grades—Advanced, Intermediate and Primary. So these have been added outside, the Home department and Cradle Roll.

Possibly it will be well to explain these latter two departments. We will try to be brief. Their names indicate largely their character. The purpose is to extend the study of God's Word, in the first, and to pre-empt the infant, so speak—being enrolled as a prospective member of the school. In both cases the parents are brought under the influence of the gospel.

There are sometimes whole families, none of whom can come out to Sunday-school, and others who are indifferent, or will not.

On the other hand parents often fail to interest themselves by sending their children out. All these families are visited at their homes, and induced as far as practicable to receive a quarterly with the regular lesson, and promise to study it one-half an hour during each week.

In this way a systematic study of God's Word is enlarged and encouraged, and the Sunday-school influence for good is increased; while luke-warm Christians are brought to duty, and sinners led to the House of God. Pastors who fully uphold and co-operate in this work thus see the Great Commission carried out: "Go ye into all the world and preach the gospel to every creature."

L. A. DUNCAN.

From the Gulf Coast.

In my last communication, I wrote of Gulfport and the cause there. I now send you a few items about Handsboro and Biloxi.

HANDSBORO.

This little town of about 800 inhabitants is one mile north of the L. & N. depot at Mississippi City. It was at one time a flourishing saw mill town and important shipping point for the lumber trade of this section. Only one of the large mill plants is now in operation. This, however, is an immense affair, owned by a Mr. Lenhard. In the mill and ship yard connected with it, a large number of men are employed. The town is beautifully located on a navigable bayou which empties into Biloxi Bay, and while it is now of little importance in a business way, it is destined soon to take on new life, at least as a place of residence for those who seek beautiful and pleasant homes on the coast. It is only about two miles from the corporate limits of Gulfport to that of Handsboro and the naturally attractive lots and homes in the latter will not fail to command appreciation and investment.

The town boasts of an excellent public school conducted by our good brother, Prof. J. L. Taylor. It was our privilege to visit this school and to observe the methods of instruction in the different departments. The school is well attended and Bro. Taylor and his assistants are doing splendid work.

The Baptist church is small in the number of members, but it is large in piety and devotion to the cause. The house of worship is a large handsomely located and well constructed building. The church also owns an excellent pastor's home just a short distance from the house of worship. Bro. J. R. Johnston supplies the pulpit of this church in connection with the work at Gulfport, preaching here at 3 o'clock p. m., on the second and third Sundays of each month. At Bro. Johnston's last appointment, he was quite unwell and the writer enjoyed the privilege of preaching for him. The following week I went amongst the saints in the interest of THE BAPTIST. I was received most cordially. Some gave me their names and money for the paper and others promised to do so soon. My brief visit was most pleasant and will not soon be forgotten.

BILOXI.

On Saturday last, I landed in this, one of the oldest and most beautiful of our coast towns. I found the Bishop of Biloxi, Rev. J. B. Searcy, D. D., in his study. After

discussing the matter, it was decided that it was best for me to remain over Sunday and preach, and the pastor would take me around amongst his people on a canvass for the paper Monday. In keeping with this arrangement, it was my privilege to make a brief temperance talk before the Sunday-school on Sunday morning and to preach to attentive congregations morning and night. The paper man enjoyed these services very much.

Monday morning we began our canvass for the "THE BAPTIST" at the breakfast table and our good old Bro. McCrary gave me a year's subscription for his daughter. Bishop Searcy then took me in his buggy and we set out to hunt for the Baptists. Some of those we found gave me their subscriptions or renewals, others promised to to hand their subscriptions later to the pastor. Upon the whole, my visit to Biloxi was most pleasant and profitable, for which my thanks are due to Dr. Searcy and his excellent people. Sister Searcy was not at home, having been called to her daughter who was dangerously ill at her home in Arkansas, but is now convalescent. However, the Dr. can "make a bed" and entertain his brethren to perfection.

W. M. REESE.

Dr. Cranfill's Shy at "the Leopard's Spots."

A. H. ELLETT.

In the "Baptist Standard" of November 27th, Bro. J. B. Cranfill cuts quite a dido for the delectation of us little ones. The Dr. evidently considered his caper very captivating because he cuts it under the cover of a large, double-leaded heading on the first page of his paper. This is the heading:—"A GLANCE AT TWO RECENT BOOKS."

I think the heading well worded. Not only is the article itself a "Glance" but it is evidently a glance after a glance.

The two books are: "Leopard's Spots" and "Up From Slavery." Bro. Cranfill likes the last named, but he has been having spasms on account of the others. The case, however, is not unique. The Doctors of medicine know instances of like kind. This way: The physician writes out certain directions, and the patient takes something else, and brings on spasms. So with Bro. Cranfill. Then while the convulsion is on him he says something. This is his opening ejaculation:—

"First of all Mr. Dixon writes the Negro down as a brute." Then he rushes out and brings in a Scripture quotation to prove that the statement is untrue. We think his Scripture excellent, and quite sufficient to demolish such a statement as the one credited to Mr. Dixon. The only incongruity of the situation is that Mr. Dixon didn't say it.

On the contrary, the first chapter in Mr. Dixon's book is headed:—"A HERO RETURNS." Who you reckon this "Hero" is? Suppose you write and tell Bro. Cranfill. Now listen, he's going to have another one: "The Leopard's Spots" is not true historically. It gives the dark and bloody side of Reconstruction days, but has no word of praise for our faithful slaves who stayed

peacefully in their cabin homes and took care of our women and children while our men were at the front, fighting to keep them enslaved."

I confess I did not quite understand this stricture when I first read it, but I think I see now. I find the explanation by looking back a little up the column where the Dr., patronizingly observes that "As a literary production Mr. Dixon's book is somewhat crude."

This explains it. The Dr. wishes the author to give artistic finish to his effort. Wishes him to go back behind the time of the origin of the book, and sing paeans to the praise of our former slaves. Ordinarily it satisfies the critics of style if a book deals artistically with events inside its own time limits. I would suggest that Mr. Dixon write a little volume of 'Psalms' dedicated to the ante-bellum slave, as a sort of purchase price for the privilege of writing another book that begins with "The Surrender." Or perhaps it would not be unreasonable to ask him to write the annals of the Negro race from the time alluded to in Bro. Cranfill's Scriptures. Since we come to think about it, we ourselves begin to see how Mr. Dixon did the Negro race injustice, and showed a "narrow prejudice," electing to begin his novel at the time of Lee's Surrender. A man is evidently "narrow" if he elects only one certain time for the beginning of his story, when there were so many times before that, at which he might have begun.

Now in the presence of a matter of so great importance as literary finish, it seems a little out of place to refer to the latter half of the Dr.'s statement, viz:—"While our men were at the front fighting to keep them enslaved." If it were up in my United States History class, I would tell the girls—or rather in answer to my questions, they'd tell me, that the "Boys in Gray" were not fighting to perpetuate African slavery. Of course I shall not be guilty of the impertinence of intimating that the accomplished editor of a great paper in the South needs instruction on the point. So I omit the mention of that part of the Dr.'s complaint.

Now look out! he's going to have another one! "The crowning blight of Mr. Dixon's book is his approval of the burning of a Negro wretch." This, notwithstanding the fact that the hero of the book actually risked his life to prevent the lynching. The leader of the mob is set down by Mr. Dixon himself, in the cast of characters, as a "dare-devil, poor white man." Bro. Cranfill evidently got his "pizen" out of the wrong box. Dr. Dixon didn't prescribe it.

But I fear I have been unfair to my brother of the quill. He says himself, (and this may explain it all) that the reading of the book made his blood hot, and while the cockles of his heart were warm he turned to his daughter and said, "I'm afraid the book is true." Then his thermometer ran down, and he was constrained to say the book is a lie. In the language of a certain courageous maid or matron of the distant yesterday "I appeal

from Cranfill cold, to Cranfill hot." Blue Mountain, Dec. 4, 1902.

Why Do the Baptists Immerse?

R. A. VENABLE.

I. The Baptists immerse because Christ commanded immersion. That he commanded baptism few have had the temerity to deny. When the Baptists insist upon immersion they are not regarding baptism as a rite to be observed simply, but a commandment to be obeyed. This distinction is not always observed by our effusionists brethren. They seek to reduce the question to the smallest possible proportion by robbing it of its authority as a commandment. They speak of it as one of the nonessentials; of too little importance to be made a subject of contention and divisions among God's people. The chief thing, is to seek the salvation of men according to their view of the question. All nonessentials are to be cast aside. Rites and ceremonies are too trivial to be allowed to disturb the peace and harmony of the Lord's people. Such is not the Baptist view. They insist on baptism because Christ commanded it. Obedience to the Lord and only Lawgiver in Zion, is the principle for which they contend. They are not contending for a form of baptism. They contend for obedience to the command of Christ.

They contend that it is not only the duty of Baptists to obey what Christ commands, but to get others to obey. They hold that the effusionists have not only not been baptized, but that they have also, and are, disobeying the Lord; and that they lead others who follow their teaching to disobey. They hold that something else has been made to take the place of baptism, which is not the thing the Lord commanded, and so is not baptism at all. What Christ commanded has been displaced by the commandments and traditions of men. They hold that what Christ commanded is practicable. That no time nor clime can be found where immersion, the thing Christ commanded, ceases to be binding and cannot be observed. In the frozen regions of the North, and in the balmy and sunny regions of the South, the command to be immersed is equally binding, and can be and has been observed.

The command "to go and disciple all nations" has inseparably bound up with it the command to baptize. These two commands emanate from the same authority. The same ascending Lord commands both. Wherever men are evangelized, wherever they become disciples, by a penitent acceptance of Christ, through the preaching of his people, they are required to be baptized. No one thinks of accusing the Baptists of narrowness because they insist upon world-wide missions. No one regards them as bigoted because they insist that it is a command of Christ "to go and disciple all nations." "Baptize" and "be baptized" are as clearly designated as the "go" and "disciple." There is no dispute as to the command to evangelize the world. The language is too explicit to admit of

any controversy as to its meaning. There can be no dispute as to the obligation it imposes. The scholarship of the world have no dispute as to the meaning of the word expressive of the act of baptism. With them it is not a question any longer in controversy. All know and affirm that immersion is the act commanded. As to the import of the act, there are differences of opinion. There never was and there never can be any dispute as to baptism's resting upon a command of Christ.

The Baptists are not contending for a denominational tenet when they insist on immersion for baptism. They are contending for obedience to a New Testament command. Their plea is that Christ commands baptism, and that New Testament baptism is immersion, simply that and nothing less, nor nothing more.

When they refuse to recognize anything else as baptism, they are not sticking over the question of much water, as opposed to a little water, whether one shall be sprinkled upon, or poured upon, or put under the water.

It is not a little water or much water that determines whether one is a Baptist or not. Baptism, immersion, does not make one a Baptist. A Baptist is one who accepts the Word of God as the only rule of faith and practice. That it is in every way ample, and that its requirements must be obeyed just as they are laid down by God himself. The New Testament is the only, and sufficient authority on the question of Christian baptism. Any departure from the act commanded as respects baptism, the Baptists resent at once. They resent sprinkling and pouring, not because they believe in much water, in immersion, but because they hold that the command of Christ demands immersion. They contend for obedience to the letter. If it could be shown that the word *baptizo*, expressive of the act commanded by Christ, does not mean immersion, it would not affect the great principle for which the Baptists contend.

They contend for obedience, and one cannot obey the command to be baptized, or baptize, except by performing the act of immersion, or being immersed. The Lord commands the individual penitent believer to be immersed. He commands those who are charged with the duty to baptize, to immerse. Those charged with the duty and responsibility of evangelizing the world are left no discretion in the matter. They are to carry out the command to baptize, and that act is immersion. The penitent believer is commanded to be baptized, and he has not obeyed until he has been immersed. For the administrator to do something else than immerse, is to disobey the positive command of the Lord from whom his authority to baptize is derived. For the penitent believer to observe anything else than immersion, is to fail to obey the very first command of his Saviour and Lord.

Both have disobeyed, either from wilful disobedience, or from inexcusable ignorance. No scholar would claim for one moment that what Christ commanded had

been done by either one.

In refusing church fellowship with other so-called churches, the Baptists do not raise the issue of little or much water, as the barrier which forbids this much desired consummation. It is simply one of obedience or disobedience to a plain and urgent command of their Lord and King. To place this lack of fellowship upon the simple question of a little water or much water, is to rest it upon a false and insecure basis.

It is not the Jordan which divides the Baptists from all effusionists, but it is a plain, explicit, and positive command of the Lord who redeems us and whose we are. No Baptist, so far as I know, ever refused to fellowship other Christian organizations because they have not been buried with Christ in baptism, but because they have not and do not obey the commandment of the Lord in being immersed. The effusionists are to be credited with seeking to place the issue of the nonfellowship of Baptists for other denominations on the question of much or little water. Either from ignorance or wilful misrepresentation, they, in this way, reduce the whole question to a mere banality. The Baptists' charge against all non-immersionists/churches, so called, is not that they have not simply, not been baptized, but that they have not obeyed the Lord's command in baptism. The command requires one thing and they have done another and a very deferent thing. Fellowship is withheld therefore because of their disobedience, yes, more their wilful perversion of a divine command. Since the Baptists are immersed because Christ commanded it, they cannot fellowship those who have not been immersed, because they have declined to do what Christ commands. To fellowship such would be to make naught of the commandment of Christ. It would be to fellowship a palpable and wilful disobedience. The Baptists know they have been Scripturally baptized. All agree with them in this claim. But they are not only to be baptized themselves, but they are to seek to bring others to obey the Lord's command and be baptized. But obedience and that command require immersion, nothing less. Should they have fellowship with those who have not been immersed, and so have not obeyed, they would cease to be Baptists. The principle of simple obedience to the Lord's commands would be thrown to the winds, and with it would go their sole and only claim as Baptists. They would be as the woodman who cut off the limb between himself and the tree. To fellowship those who decline to obey the Lord's command to be baptized and who stoutly contend against such obedience by substituting something else instead of the act required by the command of Christ, would be a more aggravated form of disobedience than to neglect the command to be baptized themselves.

Because of the principle of obedience to a positive command to perform a certain, and well defined act, in baptizing or being baptized the Baptists can never agree to

any basis of Christian union in which anything except immersion shall be recognized as baptism. Not because they care one bagatell about much or little water, but because they can never compromise one single command of their Savior and Lord. "The Lord commands baptism. Baptism is immersion. We can never waive this command. We can never displace it. We can never change it. We think more of obedience to the command of our Lord than we do of Christian union." Such is the language of the Baptists. There they stand. From this position they cannot recede. Loyal to the eternal verities of God's word forbid their recession from this position.

Baptists can never be other than aggressive in the advocacy of Immersion, since they are contending for obedience to a command of Christ. They are not satisfied to be on the defensive. It is not with them, a mere question of defending a denominational practice, but of pressing home a duty, which devolves upon every believer. They are not seeking to proselyte those of other churches, but they are seeking to have them obey a plain command of the Master. They can never be silent on the subject of baptism, because silence is disobedience. It is disloyalty to agree to leave the duty to be baptized untouched, because thereby they would come in conflict with the opinions of others. They can with as much show of reason padlock their lips on any other positive command of their Lord. To preach on the subject of baptism, its obligation, its form and significance and purpose is not any more distinctively doctrinal preaching than is that of preaching of the command to love one another. The command to be baptized is as much a command as the one to love the brethren. An exposition and enforcement of what is meant in the command to be baptized is as binding as it is to unfold and enforce what is involved in the new commandment to love one another. The manner of enforcing both must be considered of the highest importance. There must be no wavering, no compromise.

Convenience, expediency, and personal preference can be allowed to determine the observance of the command to love one another with as much show of reason, as these can be permitted to govern us in the observance of the command to baptize, be baptized, and insist on others being baptized. The Baptists cannot be on the defensive in this matter; they must be aggressive. This spirit of aggression must be permeated with the spirit of love. There must be the flavor of affection in every word used to press the duty of obedience to the Lord's commands on all subjects. Be loving, but be aggressive.

Indian Territory.

Brown and myself have just closed a great meeting in the town of Vinita, I. T. Fifty-five were added to the church, and many others were converted, some of whom will unite with the Baptist Church. This Indian Territory country is a great country, and the land is fertile, and will

some day be all settled up in good farms. Quite a number of Mississippians are already on the ground. I trust it will fill up with good Baptist folks, and I will take great pleasure in answering all letters concerning the lands, etc.

The Texas Convention was a great convention, as usual, too much to write about—could not tell it all. Great time, Bro. Ellis, an old Mississippi College boy, of Mississippi, was with us and preached to the convention at the great tabernacle. It was one of the most eloquent and flowery sermons that was ever preached on Texas soil, the old boys were glad to see him. Jack Swansey, of Columbus, Miss., was also with us. I had the pleasure of spending the night with him at one of the hotels. We like to have talked all night, about old times, and the boys of long ago—E. B. King, Bob Merrill, Gillon, and others were in attendance.

San Antonio is improving all the time. Especially at my house, as the Lord has given us another fine girl; Margaret Irene, named for her two grandmothers. Irrigation of farm lands is being developed all around the city. Some of the largest truck farms and fruit orchards are going to be developed in the next few years, that will far surpass California. One man sold \$2,000 worth of pears alone this last season.

Two years ago M. Collins bought a small tract of land and put an artesian well on it. He gets \$25 per acre rent, and refused to sell at \$300 per acre. This same land was purchased two years ago for less than \$20 per acre. The rice industry is growing rapidly. Texas has never found out yet what she can do. We want good Baptist families to come this way.

A. J. Harris is still pastor of the First Church, and will be for the next year, as the church called him with an increase in salary.

God bless all of the Mississippi Baptists. They are the loveliest folks on earth and we are glad to see them advancing on all lines. "Old Uncle Gideon" (J. B. Gambrell) is still leading the forces out here.

SID WILLIAMS.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Fruit in Old Age.

Several aged disciples of Jesus, whose lives were distinguished for the beautiful graces and rich fruitage of Christianity, have recently gone on to God for larger faithfulness in perfect worship. Many others, laid aside from the activities of life by the infirmities of age, abide with us, and bear fruit of the finest flavor. Standing about midway between the young and the aged, I have been meditating on the character and conditions of fruitage in old age.

David said that trees planted in God's house "shall still bear fruit in old age." They may not abound in works—the effects of labor, and sometimes even of toil at the cost of pain; but they can produce fruit—the spontaneous and joyous overflowing life going out into perfection. Not the life that is inspired and regulated by the sense of obligation, but the free and easy Christian life, that just lives itself, whose influences are unstudied and involuntary, is the nourishing and refreshing fruit which feeds the hunger of the world's heart.

Many of God's aged children cry out against a useless old age; and grieve over their apparent barrenness. It is only seeming. There is real fruitfulness. It may be different from that of early years, but it is rich and nourishing. Others may leave off bearing when they grow old, but in God's trees the strength of grace does not fail with the strength of nature. The last days of his people are sometimes their best days, and their last fruits their best fruits. As in nature, so in grace—the fruit of aged trees is of the finest flavor. How rich and sweet it is, how mellow and nutritious! We have often fed upon their deep wisdom and ripe experiences.

The Psalmist's picture is beautiful. He selects the date-palm and the cedar as the loveliest images of verdure and fruitfulness and undecaying vigor.

"The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon."

It is said that "throughout the year, in the winter's cold, as in the summer's heat, the palm-tree continues green." Its chief attraction, however, is its fruit. In the maturity of old age it gives its largest and richest yield, sometimes producing six hundred pounds weight. The cedar is an image of strength and stateliness. Its age is reckoned not by years, but by centuries. Deeply rooted in the steadfast mountains, of beautiful foliage and purifying fragrance, it is a striking figure of the trees in God's garden.

May I tell of fruit of finest flavor which I gathered not long since from one of God's aged trees? It abides with me. I shall find nourishment and refreshment in it as long as I remain on earth. I cannot tell how it will be in heaven. I confidently expect to learn. Dear Brother Freeman, of Starkville, has always been useful in many ways, but I question whether his life has ever been more fruitful than it is now, though he is above four-score years. In

his early ministry we called him our "Chrysostom," the golden-mouthed, because of his bright and precious instruction, given in such beautiful diction and graceful manner. Then he was our "Boanerges," now he is "the beloved disciple." Highly endowed, carefully taught and trained, of wide reading, winning courtesy, ripe and varied experience, sending forth the sweet fragrance of a bruised flower, as I sat at his feet again, I feasted upon the rich fruit which he so freely dispensed. He still feeds the hungry with his fervent prayers, private personal preaching, his godly life, and his expressed desire to depart and be with Christ, and yet his willingness to remain so long as God wills.

There is an important lesson here for the young. What are the conditions of fruitage in old age? David says that these fruitful old trees were "planted in the house of the Lord." An Apostle says that the house of the Lord is the church of God. Trees did grow in the courts of the Temple. Let us say that these trees were planted in the garden of the Lord, protected and enriched, in which everything is planted, filled with all that is pleasant and useful, a place in which the owner delights to walk. A garden does not produce fruitful trees; they are planted in it. It is written, "the Lord added to the church;" and not, the church added to the Lord. In a church of Christ is the place for fruitage.

Early planting is essential to large and continued fruitfulness. Where there are fruits there must be roots. It takes time for a tree to root well. It is not said that God's trees shall become fruitful, but that "they shall still bring forth fruit, in old age." Planted in early life, deeply rooted, fruitful in youth, they shall not be barren in old age. They have been long under the hoe and knife. There is abundant, overflowing life going out into glad spontaneous fruitfulness and all for the world's hunger, as no tree eats its own fruit.

Friends of Jesus, many of these aged fruitful trees remain with us. They are aged and infirm. They are worthy and needy. We should protect and feed them, that they may "still bring forth fruit." It is our custom to make Christmas offerings for their comfort and joy. Let us make this offering large and general. We know who it was that said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

H. F. S.

Safe Evangelism and E. B. Miller.

The work of an evangelist—that of aiding pastors and holding special revival meetings—involves more, much more than many people think. Our churches today are largely what they are through the work of the "evangelist" and not a few of them are not what they ought to be for the same reason. It is not difficult to induce people, young or old, to "profess" or even to "join the church" when there is a warm state of religious fervor on or even a high degree of magnetic or animal excitement. Then there is danger constantly of getting unconverted persons into the church

through the misapprehension on their part as to what it is to be saved or through the insistence of the evangelist or through the laxness of the pastor and through the pliancy of the church. Some or all of these perils are present probably in every ingathering-meeting, and despite the most watchful care of the most sagacious pastor and church some unconverted persons will most likely get into the church.

Now there is one remedy that is almost a sovereign one and one that every pastor and church should invariably insist upon and that is sound gospel preaching on the part of the evangelist. They should see to it that he is a man who preaches about God and His holiness, sin and its heinousness, the law and its righteous demands, Christ and His righteousness as God's way of salvation and "repentance toward God and faith in the Lord Jesus Christ," as the only way to enter into life. The revival preaching that includes and insists upon these great principles and themes even though it may not be congenial to the taste to "her who liveth in pleasure and is dead while she liveth," will in so far be setting forth the "whole counsel of God" for salvation and then if he uses not the persuasive and seductive pleadings of the charmer but leaves it with the truth and the Holy Spirit to accomplish God's work in the soul and lives of the people we may safely count on the fullest maximum of genuine conversions and accessions and the scantiest minimum of fraudulent professions. I have never seen a meeting where more of the above essential elements of evangelical preaching entered into it than in those held by our Brother E. B. Miller, and I don't think I have ever baptized the converts out of any meeting with my own people with greater assurance of their conversion than those at Shubuta when Bro. Miller did just that kind of faithful and pointed preaching. Not every man who professes to be an evangelist can be safely relied on to "break the bread of life" aright to the starving and perishing sinner but there are some who are eminently trustworthy and among them I beg to especially mention E. B. Miller and T. T. Martin. Bro. Miller has given up the pastorate feeling that he has a special providential call to the work of an evangelist and proposes henceforth as God gives him ability and opportunity to devote his time and strength to that great work. Doubtless there is need enough for such work to employ his whole time in Mississippi and our churches would do well to keep him constantly employed.

Hopefully, your brother,

J. A. HACKETT.

Things Old and New.

It is said of the Athenians that they were always seeking for "something new." The Americans are not altogether unlike them in this respect. But the Scotch seem to cling to the things that are old; so, being of that descent, it is not strange that I am inclined to look often into the past.

I have before me the minutes of three Associations of 1876—the Choctaw, 38th an-

nual session; the Bethlehem, 23rd; the Chickasahay, 1st session. These may be termed, the mother, the daughter, and the granddaughter. Now comes the Lauderdale County, from the latter two, mainly.

In 1847 it was my privilege to attend the Choctaw, in its session at Mashulaville, Winston County, and the year following at Salem Church, Lauderdale County. Few of those present at those meetings are now living, and none of the ministers. Among the latter were S. S. Lattimore, John Micou, W. M. Farrar, Michael Ross, W. P. Carter, B. F. Willis, and Basil Manly, Jr., of Alabama—names that I now recall from memory.

Immediately after the war, I was a delegate from Meridian to the Bethlehem Association, which met at Hickory Grove, Lauderdale County. There was then no Sunday School in its bounds, except ours, which was organized May 15, 1865. Now it is a rare thing to find a church without a Sunday School. All of the old ministers seem to have passed away, and not many of the old members remain. Bro. Caleb and Joshua McLemore are with us still of the Old Guard.

Chickasahay Association was organized in 1876, at Shubuta, Clark County. Its object was to reach more effectively, the churches along the lines of the railroads. At the first meeting only nine churches were represented; but it grew quite rapidly. The ordained ministers were as follows: C. M. Gordon, S. S. Robins, R. N. Hall, W. D. Northrup, O. D. Bowen, and Luther Norris. Only two of these are now with us. Twenty-seven churches now compose the body—three of them being 41st Avenue, 7th Avenue, and Highlands, of Meridian. All, save three, are contiguous to the M. & O. Railroad.

Again, there lie before me two pamphlets of 1879, called "The Bible Student," published in Memphis, Tenn., and edited by Sylvanus Landrum, D. D., and L. A. Duncan, then sojourning in that city. They contain some very interesting matter besides able sermons of Dr. L., with accounts of the epidemic of 1878. There is also a letter from Bro. E. C. Eager, about the ravages of the epidemic in Mississippi. Also pointed editorial in The Word of God, Ladies' Aid Societies, Revivals in Churches, Christian Example, Front Seats, Love of Money, The Wife a Helpmeet, etc. The Bible Student was a monthly periodical, discontinued with the August number of 1879.

L. A. DUNCAN.

The Value of Limitations.

The assertion that Limitations are valuable may seem paradoxical, and even be doubted or denied; and, no doubt, is contrary to the notions of most men. They think if they had unlimited opportunities and unrestrained freedom they could do marvelous things. It is because of the narrow sphere in which they labor that they cannot accomplish greater results.

But is this pot in its final analysis much like the hissing steam in the cylinder demanding more room to show its power?

What can it do if given unlimited space? It is only because it is forced into a small compass, that it is invaluable for power. In its cramped quarters it presses on every side, is itself compressed, and by its own powers of elasticity and expansion drives the piston rod of the mighty engine at the will of man. Steam under pressure and control is of untold value to the world, untrammelled and uncontrolled it is simply a vapor or a cloud.

So man needs to be in cramped, or at least, small enough quarters, that metaphorically speaking, he can touch top, bottom, and sides, and then by his increasing powers of growth and expansion, he can force a place large enough to suit his abilities and talents. It is always better to be in a position which you have outgrown, than to undertake to fill one several sizes too large for you. The former shows that you are willing to do the common every day duties; that it is not simply preferment and prominence that you are seeking.

In a limited sphere, many of us might shine as stars of the first magnitude, while in a large field we would hardly equal the light from a fire-fly or a glow-worm.

God intends every man to make his own place in the world; and, if one finds himself in quarters which he thinks too small for his abilities, let him demonstrate it by exceptionally fine work there. The world will not be slow to discover him and place him in a position where he can expand his powers to their fullest extent.

Did not limitations give to the world "Saul of Tarsus?" When he, at the head of a fierce band of persecutors, had rid Jerusalem of Christians, his restless spirit sought wider fields, and going to the authorities, he secured permission to extend his operations. He might have remained in Jerusalem and have been a leader of his people and kept that city free from Christians; but, when he breaks without its bounds from sheer force of character, he seals his own doom in his chosen career. He could touch all points where he was, but when he got outside he found he could no longer shine as a persecutor. He who had never failed in his purpose, now falls beneath the dazzling glory of Christ's majesty; and, recognizing his own impotence, asks to be instructed in what he is to do. The dictator can no longer command a bloody band of persecutors; but must himself seek guidance; and though it leads him in an entirely different sphere of activity he accepts gracefully, and the world has been led to a nobler life and higher living because he labored under restrictions, or limitations.

Again, we might say this same power gave us a New World through Columbus. If he had been satisfied to sail the narrow seas of his contemporaries, he might have lived and died unknown; but his spirit demanded larger fields and he made them broader by the irresistible force of his character.

It is overcoming difficulties, the rising superior to limitations, that marks and makes the man and the place he occupies.

If the Pilgrim Fathers had not been put

under restrictions, they could not have endured; the Mayflower would not have landed her precious cargo on our shores, and freedom of worship would have been indefinitely delayed.

If the colonists had not been burdened and limited in personal rights and liberties, the freedom and independence of the States would not have been secured.

Then, with faith in God, in ourselves, and in society, let us take courage, and though apparently hampered by limited means and opportunities, "press the battle to the gate," and we shall find the way not so securely barred but that it will open of itself and reveal unto our raptured gaze a new world, with sufficient space and ample opportunities for all the reserve powers we may have at our command.

Let us thank God for limitations. If your field is getting too small you are growing, and there is a larger future before you. He is not half a man who has not, and who cannot, rise except by the aid of favorable circumstances.

S. D. WOODS.

Look Again.

Let's shake hands with J. B. Quin on fifth page of THE BAPTIST, Nov. 27th.

When a man says the dispensary is better than State prohibition, he wants a continuance with the devil. They two are kind of "fast friends"—partners at the ball. In this instance, however, their "jig" will end before it begins, if the landlord is in, and rumor says he will be there. Then the amorous pair will have to continue in the brush, where sailing is not so smooth.

Yet, they (this "pair") say they dance as much in the brush as in the hall. But, "father of lies" is the name of one of them, and the other, through association, partakes of heart affinity. We much prefer the dance on the commons. But this is not worth while; even here they kick up sand, and the landlord's vineyard is hindered. But it is stated he, very soon, thinks of installing stewards possessed of spinal columns, and doubtless, then the jocose "pair" will shortly end their "jig."

He contemplates a vertebral examination before future installations. It is thought best—best for "home and native land," and the landlord knows a greater crop of "sturdy worth" will be gendered—akin to days of yore—days when character stood first, and people spoke the truth when courts were "just" and crime received her meed, and joy attended prosperity of righteousness and of law.

No, the friendly "pair" must go to the wall. The landlord (Christian voters) will see to State prohibition, the examination of vertebrates, and that whisky jugs compose not juries, and the dancing will cease. The Christian voters of this land hold the reins. The only question is: How will they pull them?

J. E. PHILLIPS.

We will take pleasure in mailing free a price list of our books to anyone who will write for it.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART IX.

The Forty Days From Resurrection to Ascension.

Matt. 28; Mark 16; Luke 24; John, 20-21. "Grey dawn was streaking the sky," when Mary Magdalene, Mary the mother of James, and other women repaired to the tomb of the Master to anoint His body with the spices which they had prepared. Arriving at the tomb they found it open and empty. Mary Magdalene, thinking that the body had been taken away, at once returned to tell the disciples what had taken place. The other women entered the tomb, and an angel told them that the Lord had risen, and also asked them to report the same to the disciples. They returned to do so, and on the way Jesus met them and said "all hail, go tell my brethren." In the mean time Mary Magdalene had met Peter and John and related to them the wonderful news. The two men ran eagerly to the tomb, and Peter entered and saw the burial apparel lying there. He returned home in a state of deep bewilderment. Peter and John having left, Mary Magdalene stood alone weeping. She looked into the tomb and saw two angels sitting one at the head, the other at the feet where the body of Jesus had lain. In reply to their question why she was weeping, she said "Because the body of my Lord has been taken away and I do not know where they have laid it." Having thus spoken to the angels, she turned away and saw Jesus. Thinking that He was the gardener she asked Him to tell her where the body of Jesus had been placed. The Lord then called her by name, and she recognized Him. He forbade her to touch Him, but asked her to say to the brethren "Ascend unto my Father and your Father, and my God and your God."

When the chief priests were informed of what had taken place, they bribed the soldiers to say that while they were asleep, the body of Jesus had been stolen by the disciples.

During the day, two of Christ's followers were on their way to Emmaus, a village about seven and a half miles from Jerusalem. As they went along deeply engrossed in conversation concerning the momentous happenings of the day, Jesus drew near and went with them. After having heard their story of the great events, He began with Moses and the prophets and explained fully the meaning of the Scriptures. When they reached the village, He made as though He would go no further, but they prevailed on Him to stop with them. When they had sat down to supper, He took bread and blessed it and gave it to them. They then recognized Him, but He vanished out of their sight. They at once went back to Jerusalem and found the eleven and others with them saying "The Lord is risen indeed, and hath appeared to Simon." Then the two related what they had witnessed.

While all the disciples were still together, except Thomas, Jesus appeared, and said

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"Peace be unto you." He then showed them His feet and His side. Again He said "Peace be unto you, as the Father hath sent me, even so send I you." Breathing upon them He said "Receive ye the Holy Ghost." When Thomas was informed of what had taken place, he disbelieved.

A week later at a meeting of the disciples, Jesus came and said to Thomas "Reach hither thy finger, and see my hands, and reach hither thy hand and put it into my side, and be not faithless, but believing." Thomas exclaimed, "My Lord and my God."

As recorded by John, Jesus made His next appearance to seven of the disciples on the Sea of Galilee. It was at this meeting that the Master three times asked Peter if he loved Him. He also indicated how in death, Peter should glorify God.

Soon after this meeting, all the eleven were assembled in a mountain of Galilee, where Jesus had appointed. It was at this time He delivered to them the "great commission." "And this was the warrant of their new commission. 'All power is given to me in heaven and on earth.' And this was their new commission: 'Go ye therefore and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' And this was their work: 'Teaching them to observe all things whatsoever I commanded you.' And this is His final and sure promise: 'And lo, I am with you always, even unto the end of the world.'"

The Lord's final appearance to the disciples took place in Jerusalem. He explained in full His mission. How in His name repentance and remission of sin should be preached unto all nations. He bade them tarry in the city till they should be clothed with power. He led them out over against Bethany, and He lifted up His hands and blessed them, and while doing this He parted from them and was carried up into heaven. They worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple blessing God.

Thus the blessed Savior of the world rose from the dead and ascended into heaven and ever sits at the right hand of the Father and "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

In Memoriam.

ISAAC TAYLOR TICHENOR, D. D.

For the second time since its removal to Atlanta, the Home Mission Board of the Southern Baptist Convention laments the death of one of its Secretaries. Isaac Taylor Tichenor, for eighteen years Corresponding Secretary of the Board, and for nearly three years Secretary Emeritus, after many weeks of sickness passed to his reward December 2nd, 1902.

A great man has fallen on sleep. The Board, as the custodians of the Convention, preserves with gratitude to God the record of his monumental service and inspiring example.

Dr. Tichenor, while a descendant of Revolutionary stock, and naturally an American patriot, was pre-eminently a Southerner of Southerners. Few men in any sphere of activity, literary, professional, political, or educational, knew his native section so well. With its history, traditions, manners, customs, peculiar traits, and distinctive genius, he was intimately acquainted. Its flora and fauna, its soil and climate conditions, its geography, its geology, its forests, its mines, its water power, its undeveloped resources, its splendid possibilities, many of which were unknown to the quest of commercial enterprise, and hidden even from scientific eyes were grasped and appreciated by his keen intellectual penetration. He foresaw most of the wonderful industrial achievements of modern Southern endeavor, saluted them from afar, prayed for their coming and proclaimed them the accessories of Christ's Kingdom. The South ever loomed before his roseate vision as the section of destiny in the great republic, and directly related to Anglo-Saxon well-being the world over.

Dr. Tichenor, during the years immediately following the civil war, was the sturdy conservator of the Southern Baptist Convention. In no spirit of narrow sectionalism, but in absolute loyalty to what he regarded the most evangelical type of America's denominationalism, he contended heroically, and successfully, for the integrity of our great representative body. With the diplomacy of a statesman, the eloquence of an orator, the courage of a hero, and the devotion of a confessor, he kept in the column of harmony all the original Southern States. To Dr. Tichenor more than to any other man, perhaps, is due the solidarity of the denomination in faith and practice from Maryland to Texas, and from Missouri to Florida. Besides he is justly entitled to be called the "Father of Cuban Missions."

Dr. Tichenor was the Apostle of co-ordination and co-operation. To his superb and executive mind is due the well organized system of co-operating State Boards. Dr. Tichenor was without a superior on the platform of the Convention, or in the pulpit, in his presentation of the obligations, aims, methods and results of evangelization in our home land. His appeals, directed alike to the minds, hearts and consciences of Southern Baptists to give the gospel to the lost were master-pieces of eloquence. Whether with voice or with pen he poured forth the thrilling visions which energized his great missionary soul, he mightily moved the sympathies and benefactions of our people. Indeed his personality awakened the imagination of his hearers and gave inspiration to the large faith which has crystalized in their plans and movements to make the South a great obligation and opportunity. Always a prophet, he was also a General to lead his brethren into lands and into the victories his abounding vision had seen afar.

His earthly end came gradually. Neither age, nor infirmities, nor disease had aught

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to dim his glorious optimism. To the very last the immense possibilities of the South, the opportunities of God's people here, and the power of the Gospel in his native land were the subjects of his thought and speech. And to those who heard him it was evident that the only consolation of God's will, and the larger vision which God gave to him to see of Heaven and its glory reconciled him to departure from such inspiring fields of Christian labor.

Resolved, 1st. That in the translation to Heaven of Isaac Taylor Tichenor the Southern Baptist Convention, with its constituency of millions, has sustained the loss of a trusted and tried leader, an able minister of our Lord Jesus Christ, and a most helpful example of dutiful character and conduct in the varied walks of life.

2nd. That the Home Mission Board especially is deeply bereaved at the departure of its oldest officer, its most sagacious counsellor, its most mature and ripened Christian life.

3rd. That this preamble and accompanying resolution be assigned space in the records of the Board specially reserved for the purpose, reported to the Baptist brotherhood of the South, and a copy be presented to the surviving family of our departed brother, with the assurance of our most fraternal sympathy and our earnest prayers that they may enjoy the comfort of God's Holy Spirit, and be surrounded by the everlasting arms.

W. W. LANDRUM,
JOHN E. WHITE,
WALKER DUNSON,
Committee.

South Mississippi.

SCRANTON.

The visit of the "paper man" to Scranton though brief, was quite pleasant. He was kindly received by the saints. Bishop L. E. Hall was called away by telegram on the day before my visit, and, much to my regret, I did not meet him. However, I found his "better-half" at home and greatly enjoyed a few minute's conversation with her. I was delighted to find that the prospects for the Baptist cause at Scranton are brightening and Bro. Hall is encouraged in the work there. Pastor and flock are in love with each other and working in harmony for the Master. Behold, how good and how pleasant it is for pastor and flock to labor together in unity: for there the Lord commanded the blessing.

I found Prof. J. S. Thornton, of the good old Baptist family of that name, in charge of the city high school. It is truly a good omen for the future when such men are placed at the head of our public schools. They are builders who lay broad, deep and lasting foundations.

I regret that I cannot speak more at length of the future of Scranton from a business point of view. That the town is destined to grow in importance and size cannot be doubted by the intelligent observer. Railroad rumors are already in the air and are destined soon to materialize; with comparatively little expense,

THE BAPTIST.

7th Avenue Church.

This church is in the immediate suburbs of Meridian, called Georgetown; being barely two squares from the cotton mill. It is the seventh in number organized in the Meridian district, while its house of worship, a small wooden structure, is on Seventh Avenue: hence its name.

About a year ago the State Board appointed Elder D. A. Covington to preach there once a month regularly, and at other times he might be able to give, the church agreeing to do what it could. There has been some progress in the field, while a very efficient Sunday School has been kept up.

With a larger and more attractive house, there would be much more rapid growth. The Salvation Army have moved into the field and erected a rather capacious building, which it appears is under so-called holiness control. It is expected that our Methodist friends will enter the coming year.

Pastor Covington began a meeting in the Baptist house last Sunday week, 30th ult., with the assistance of Elder W. A. Roper, of Stonewall. While Bro. Roper did nearly all the preaching, he had the assistance of the pastor, of course, and Elders J. R. Steinwinder and W. T. Lumbley. There were fifteen additions to the church, four being for baptism; swelling the membership to fifty-five.

As soon as possible it is necessary to put up a better house, and perhaps a little further up the hill. There are about seventy Baptist families living within about a quarter of a mile from the church. It would be a shame to let another denomination come in and gain the ascendancy.

Meridian has not too many Baptist churches; the trouble is that there are too many Baptists not in the churches. Again, there are too many Baptists that want to be in the big churches, for some reason—perhaps they don't want to work, or don't want to pay, or don't want to sacrifice. It may be that some want to conform to the world and its social employments.

L. A. DUNCAN.

P. S. I have to report 6 more additions to 7th Avenue Baptist Church, received last night—2 for baptism and 5 by letter. This makes 21 accessions growing out of the meeting so far, with more to follow. Six are for baptism. Elder W. T. Lumbley preached both morning and night. The Sunday School, in the afternoon, numbered 87—about half the enrollment.

L. A. D.

As we come out one day earlier this week on account of Christmas falling on our mailing day, and as we miss Tuesday's mail from East and North on account of belated trains, we only bring out news to Monday night. We extend a hearty wish to all our readers for a joyous Christmas. May Jesus be the mainspring and center of all the joy. "Peace on earth and good will to all."

One thorn of experience is worth a whole wilderness of warning.—Lowell.

W. M. REESE.

HOWISON.

Here I found our good brother, J. W. Bozeman, son of the sainted J. W. Bozeman, who died while pastor of one of our churches in Meridian some years ago. Bro. B. is manager of the Native Lumber Co., at this point, a plant that is exporting a considerable quantity of lumber by way of Gulfport. This dear brother took the "paper man" in and used him kindly for his work's sake. At first I could hear of only a few Baptists in this place, but by a close canvass I found about fifteen and several of these gave me their subscriptions to THE BAPTIST.

The population of Howison is given me at 350 or 400. There is a beautiful union church house here, neatly furnished, costing about \$1,500. This building is at present used by the Methodists only, Rev. Mr. Hightower, of McHenry, preaching there two Sundays in each month. The Baptists are anxious to have preaching and are willing to co-operate with our S. M. Board in maintaining a preacher. It is hoped that the Board will be able to help them. There is another large saw-mill plant going up about a mile north of Howison and two miles south from my next stop.

MCHENRY.

Here I was most kindly entertained by Bro. J. M. Holcomb, father of pastor W. B. Holcomb; and here also I had the delightful pleasure to meet a dear brother, W. A. Land, who was a pupil of mine in Texas nearly twenty-five years ago, and whose father is a Baptist "indeed, in whom is no guile." We are glad to welcome these splendid brethren to Mississippi. THE BAPTIST will be accounted a household necessity to Bro. Land.

It was a pleasure to preach for Pastor Holcomb Sunday morning and night. The weather was bad, but a good congregation of young people helped me to preach by giving most excellent attention to the Word. Recently the Lord has graciously blessed the church here with a glorious revival, an account of which has been published in THE BAPTIST. Bro. W. B. Holcomb is a wise master-builder of churches and houses of worship, whose labors are honored by the Lord. Thank God for such builders.

THE HOME.

Heavenly Rest.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

With woe my days are fraught
And night to me hath brought;
Nor joy nor peaceful rest
In memory's garb, I'm dressed.
Her livery, black as night,
Doth fit my soul aright
And mournful wind.

But Thou, Oh God, hath said
(By whom the birds are fed)
That Thou wouldst ease the woe
'Neath which I bend so low
If I would come to Thee
And make an humble plea
For peaceful rest.

I cling unto Thy Word—
For, 'tis the little bird,
I need Thy watchful care.
Without is all despair.
Within I hope to find
Rest for my storm-tossed mind
And gentle peace.

Peace, like a snowy dove,
Sent from the realms above.
Then hover o'er me now
While to His throne I bow;
Before His feet I kneel
And for His grace appeal.
To lead me on.

—WILIAM B. PARKER.

A Christmas Story.

It was a dismal day with a murky sky, a drizzling rain and the wind blowing in fitful gusts. Passers along the street quickened their pace and drew their wraps more closely about them.

"Mother please move my geranium away from the window," said a girl who was sitting on a low cot sewing quilt-scraps. The flower was the only cheerful object in the room for everything else indicated a struggle with poverty. The woman addressed stopped her ironing and moved the box nearer the grate, then tried to pin the ragged curtain down to shut out some of the cold air. She said, I would be very sorry to see your plant die, but have little hope that we can save it if there comes a freeze.

O! I can't give up my beauty, mamma, it is all the sunshine that I have. Often when I am suffering it whispers to me of that land where flowers never fade and sorrows never come. You know I didn't love Jesus till teacher came and talked so sweetly about the dear Savior, who was waiting for me to ask him to come in. When I was strong and well I thought it was so hard to have to work all the time and never have nice things like others, and then when my spine was injured, and night after night I was forced to suffer, my heart grew bitter and I was

almost ready to "curse God and die." I felt such a hatred against that man who carelessly drove over me and left me mangled and bleeding, without even a show of pity. That feeling has all gone now and long ago I forgave him. Let's see, that was in the early spring and now they will soon be ringing the Xmas bells and singing the sweet carols of joy.

Yes, said the mother, "I heard Mrs. Kent's children talking today about Santa Claus and Mammie Wells says her papa is to give her a gold watch. We are too poor though to think that any joy will come to us," and with a sigh she turned to her work, knowing that rent would soon be due and that she had a hard master.

The young girl bent over her sewing but the room had grown too dark, and she lay back down on her pillow and soon fell asleep.

CHAPTER 2ND.

Christmas morning: Listen to the happy children making the air ring with their joyous shouts: "Hurrah for Santa Claus they cry and may he live forever."

Mrs. May had already prepared breakfast and Julia showed a pleasant surprise when she saw the nice bread with butter and the tempting piece of steak that her mother offered. Mrs. Kent sent it to you dear child when I carried her clothes home last night, and here is an orange Mr. Jones sent saying, "he could not forget that you cut all the flowers from your geranium to give to his sick child."

It was such a pleasure to do that, mamma, and it seemed to grow all the faster. I sometimes wish I had a little garden so I could send sweet messengers of love to the sick and sorrowing. She ate a piece of the orange with great relish and then persuaded her mother to take the rest. It seems a small thing but it brought a joy to those two hearts.

Now, mother, you will not work today so we can read the book that my teacher left, and then you can tell me again of the happy times you spent in Grandpa's home in the "Long Ago." Listen though is not that some one on the porch? Mrs. May opened the door and there stood her landlord. In tremendous tones she said, "I did not expect you today, but nevertheless I have your money." His hard face did not relax as he counted the change saying, "it is business with me before pleasure." Julia asked him if he

would not have some lights put in the window but he answered "Times are too hard and tenants are always wanting something."

When he had gone Mrs. May could not conceal the falling tears for she hoped he would let her keep a few cents to procure some little dainty for their noon-day meal.

O! mamma, said Julia, do not grieve, but rather let us pity the poor man and ask God to give him a better heart.

An hour or more passed and there was another knock at the door and this time a gentle lady comes with her Sunday-school class. Kindly they greet Julia and her mother, then sing in sweetest tones, "Ring the bells of Heaven," and present their offerings of love. Now 'tis Julia's turn to weep but from joy and gladness. There is a beautiful story book, a soft head-rest, a basket of fruit and a warm shawl. With loving good-byes they left, happy because they had brought sunshine to a darkened home. That lone child felt that she had been visited by the angels and for hours after, her heart was like a nest of singing birds.

(MRS.) E. C. BOLLS.

Compromise.

One of the secrets of good fortune and happiness consists in knowing when to give up, if a matter of vital principle and honor is not at stake; then, of course, a true man will contend to the end. But in other affairs "the last ditch" does not come within the purview of sensible people. If they are convinced that they cannot secure their point, they compromise, getting as good terms as they can. But a far wiser thing is skillfully to avoid the raising of the direct issue whenever it can be shunned. A good diplomatist always seeks to avoid putting his fellow negotiator in a position where he must choose between backing down and fighting. He always leaves a wide and generous avenue of retreat. And in the humbler matters of home and social life it is well to be careful not to raise too many issues, with the alternative of humiliation or a positive break of friendly relations. You can quarrel with your closest and dearest friends if you present that alternative rather frequently. Concession, compromise, the disposition to meet others half-way and to concede to them even a little more than their full right, is a wonderful lubricant of all human re-

lations. Whereas your relations and friends will have to be angels not to resent a too constant display of the opposite temper.—Watchman.

THE OLD RELIABLE



There is no substitute

Wonders of a Watch.

"Much in little" can be said more truly of a first-class American watch than of almost any other product of human ingenuity and industry. The watch one carries in his pocket, unless it is of the cheapest "pocket-clock" variety, has in its movement more than 150 parts, and this number does not include the case which holds the movement.

A glance at the movement is enough to show that most of its parts are very small, but one can scarcely realize how minute some of them are. Take, for example, the numerous screws which hold the parts together. Some of them are so tiny that it takes nearly 150,000 of them to weigh a pound. One must use a good microscope to see the threads in these screws, and each of the threads must be absolutely perfect and true, or the screw is useless.

There are screws in a small-sized watch, such as women usually carry, which have a thread of 260 to the inch. The weight of one of these screws is one one-hundred-and-thirty-thousandth of a pound.

The diameter of the pivot of the balance wheel in a watch is only one two-hundredth of an inch, and pivots are classified by a gauge which measures down to one ten-thousandth of an inch. The jewel hole into which the pivot fits is one five-thousandth of an inch larger than the pivot, so that the latter may have sufficient play.

Jewels in a watch movement are cut from slabs of garnet,

ruby, or sapphire one-fiftieth of an inch thick. Then they are "surfaced," drilled through the centre, and on the convex side a depression is made for an oil cup. A pallet jewel, finished and in use, weighs one one-hundred-and-fifty-thousandth of a pound, while the weight of a roller jewel is a fraction more than one two-hundred-and-fifty-six-thousandth of a pound.

The largest hairspring stud is four one-hundredths of an inch in diameter and nine one-hundredths of an inch in length.

To make the complete movement of a good watch more than 3,700 different processes are employed. It takes about five months to complete a single watch of the best grade; but, as all the processes are carried on simultaneously, the finished product is turned out continuously by the manufacturers.

The balance in a modern watch must make 18,000 vibrations every hour. A change of only one beat will cause the watch to gain or lose four and four-fifths seconds in twenty-four hours. Think of the wonderfully delicate mechanism and equally delicate adjustment that puts together more than 150 pieces of almost microscopical size and turns out a watch that will not vary one second in twenty-four hours; and then take off your hat to the American manufacturer who, by doing this, has taken the lead of the whole world in the making of watches.—New York Herald.

Cures Cancer and Blood Poison.

If you have blood poison producing eruptions, pimples, ulcers, swollen glands, bumps and risings, burning, itching skin, copper-colored spots or rash on the skin, mucous patches in mouth or throat, falling hair, bone pains, old rheumatism or foul catarrh, take Botanic Blood Balm (B. B. B.). It kills the poison in the blood; soon all sores, eruptions heal, hard swellings subside, aches and pains stop and a perfect cure is made of the worst cases of Blood Poison.

For cancers, tumors, swellings, eating sores, ugly ulcers, persistent pimples of all kinds, take B. B. B. It destroys the cancer poison in the blood, heals cancer of all kinds, cures the worst humors or suppurating swellings. Thousands cured by B. B. B. after all else fails. B. B. B. composed of pure botanic ingredients. Improves the digestion, makes the blood pure and rich, stops the awful itching and all sharp, shooting pains. Thoroughly tested for thirty years. Druggists, \$1 per bottle, with complete directions for home cure. Sample free and prepaid by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice also sent in sealed letter.

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Free and prepaid, to any reader of THE BAPTIST a small bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kidney, Bladder and Prostate to stay cured.

Write now to Vernal Remedy Company, 101 to 107 Seneca St., Buffalo N. Y. This remedy for sale by all leading druggists.

Good Pills

Ayer's Pills are good pills. You know that. The best family laxative you can buy.

Want your moustache or beard a beautiful brown or rich black? Use
Buckingham's Dye
50 cts. of druggists or R. P. Hall & Co. Nashua N. H.

Take the G. & S. I. R. R. Quickest and Best.

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" Hattiesburg,	8:15 a. m.	6:35 p. m.
Leave Jackson,	4:35 a. m.	2:40 p. m.

These trains are arranged with a view of making all desirable connections at GULFPORT, HATTIESBURG, JACKSON.

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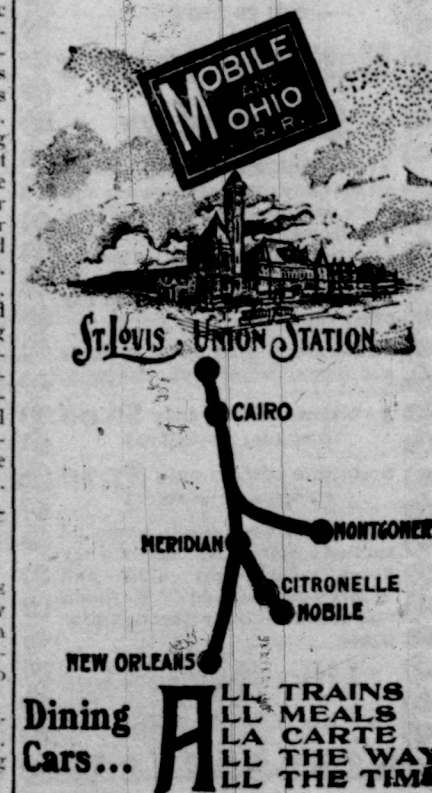
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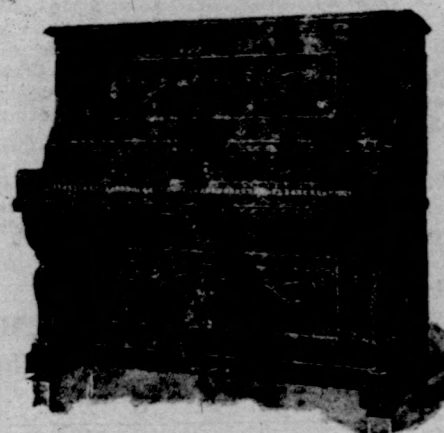
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Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We sell the following celebrated makes: Baldwin, Ellington, Hamilton, Howard, Kimball, Hobart M. Cable, and other Pianos. Kimball reed and pipe, and Burdett Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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first-class Boys and Young Men. This College has developed Governors, Congressmen, Senators, Judges, great Physicians, great Lawyers, great Preachers, great Educators, great Business Men—great men in almost every honorable calling.

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and we will do a still greater work in the future. Session of 1902-3 opens September 11th. Expenses Reasonable.

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CLINTON, HINDS COUNTY, MISSISSIPPI.

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Eggs \$1.50 per setting of 15. Write for particulars of fowls.

W. R. TATE, Breeder,
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Department.

W. F. PRICE, EDITOR.

Home Readings.

PART VI. THIRD PERIOD OF THE GALLILEAN MINISTRY.

Thursday 1. Jesus near Tyre and Sidon. Matthew 15:21-28; Mark 7:24-30.
Friday 2. Jesus in the regions of Decapolis. Matthew 15:29-31; Mark 7:31-37.

Saturday 3. The four thousand fed. Matthew 15:32-38; Mark 8:1-9.

Sunday 4. Prayer Meeting. How to Get a Fresh Start. Ephesians 4:22-32.

S. S. Lesson. Paul and Silas at Philippi. Acts 16:22-34.

—Mt. Zion Church, Tate Co., has a fine Junior Union lead by Mr. Sandidge. They organized with 21 and sent in two subscriptions for the "Junior Union," the best child's paper on earth, in all probability. Now, this church is ten miles from the railroad, the right distance to do good work. The country churches are the places where this work can be made the greatest success.

—Miss Hattie Dickins has organized a Junior Union in the Batesville church of eleven members, and the work moves off encouragingly. Her pastor's name is Lomax, you know; and whether is anything in a name or not, there is much in the pastor behind the name, or should be.

—Mrs. R. L. Bunyard, Como, Miss., wants the address of every Junior leader in the State. Will those in charge of the Junior Unions, not send their names to her, as she needs this information very much.

—When ordering your Sunday-school literature, it would be a

Bronchitis

"I have kept Ayer's Cherry Pectoral in my house for a great many years. It is the best medicine in the world for coughs and colds."
J. C. Williams, Amica, N. Y.

All serious lung troubles begin with a tickling in the throat. You can stop this at first in a single night with Ayer's Cherry Pectoral. Use it also for bronchitis, hard colds, consumption.

Three sizes: 25c., 50c., \$1.00.
Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows.

You should promptly correct any constipation or biliousness with Ayer's Pills, small, laxative doses.
J. C. AYER CO., Lowell, Mass.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.
CHARLES GIBBARD.

MOZLEY'S LEMON HOT DROPS

Cures all Cough, Colds, Sore Throat, Hoarseness and Bronchitis. 25c. at Druggists.

WANTED.

A young lady of several years' experience with good recommendation desires a position as music teacher on piano. Address, Miss M. L. PITCHFORD, Simmonsville, Miss.

Chas. A. Barber, M. D., SPECIALIST.

Treats all Diseases of the Eye, Ear, Nose and Throat.

OFFICES CENTURY BUILDING. JACKSON, MISS.

good time to order your B. Y. P. U. quarterlies—they also can be had from the Sunday-school, single copy 10cts, or 10 copies for 60cts to one address. They are very helpful in your prayer-meetings. For illustration take a look at the Bible Readings and suggested program for Dec. 14th. There is a fine sermon in that arrangement.

BIBLE READING.

1. The Spirit of Fellowship. I John 1:3, 7; Heb. 13:1; Rom. 12:4, 5.
2. The Duties of Fellowship. Heb. 10:24; Rom. 12:15; Eph. 4:1-3; I Pet. 3:8, 9.
3. The Beauty of Fellowship. John 17:21; Psalm 84:1-10.
4. The Basis of Fellowship. I John 4:7-13; 1:7.

SUGGESTED PROGRAMME.

1. Opening exercises—hymns and several prayers.
2. Reading of Scripture.
3. Prayer.
4. "Church fellowship, its duties, privileges and responsibilities." Paper by leader or some one else.
5. Song.
6. "What can we do to make the fellowship of our church what it ought to be?" General discussion.
7. Song.

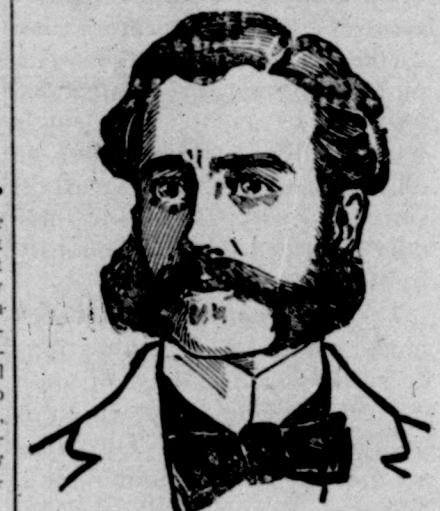
Sick Made Well; Weak Made Strong

Marvelous Elixir of Life Discovered by Famous Doctor—Scientist That Cures Every Known Ailment.

Wonderful Cures Are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

THE REMEDY IS FREE TO ALL WHO SEND NAME AND ADDRESS.

After years of patient study, and delving into the dusty record of the past, as well as following modern experiments in the realm of medical science, Dr. James W. Kidd, 43 Baltes building, Fort Wayne, Ind., makes the startling announcement that he has surely discovered



DR. JAMES WILLIAM KIDD.

ered the elixir of life. That he is able, with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving boon, to cure any and every disease that is known to the human body. There is no doubt of the doctor's earnestness in making his claim, and the remarkable cures that he is daily effecting seem to bear him out very strongly. His theory which he advances is one of reason, and based on sound experience in a medical practice of many years. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free to anyone who is a sufferer, in sufficient quantities to convince of his ability to cure, so there is absolutely no risk to run. Some of the cures cited are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrh, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is marvelous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, circulation, and a state of perfect health is produced at once. To the doctor, all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy today. It is free to every sufferer. State what you want to be cured of, and the sure remedy for it will be sent you free by return mail.

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Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions.

They are printed on good paper and are well bound in durable cloth.

3 volume edition only \$6.00 (Original price \$10.00.)

6 volume edition only \$7.20 (Original price \$12.00.)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST, JACKSON, MISS.

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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Farr.

Our loving friend, B. F. Farr, died Dec. 11, 1902, at Nola, Miss.

He was 77 years of age. He had lived in peace with his fellow men and God. His daily walk will always be remembered.

He sang and praised God on his bed of affliction. His wife and children were at his side, when his soul ascended to heaven, except the third, which came afterwards.

The bereaved wife will go to the home of her son, of Hancock Co. We will sympathize with each other over the loss of our dear one.

A. C. F.

In Memoriam.

Our church at Gallman, has recently lost one of her most valuable members in the death of Brother Charles T. Smith. He had been in a low state of health for sometime previous to his death, but had been able to attend to the ordinary duties of his home when an acute renewal of his old disease produced heart-failure which suddenly removed him from our midst.

Brother Smith was a "good man," a faithful servant of our Lord, regular and prompt in his attendance at church, and ready to respond to all of his duties as a Christian and to aid in the church-work according to his ability.

He was a kind and beneficent neighbor, a loving husband and a tenderly affectionate father. His presence from our midst, in his family, in his church and in the community will be greatly missed.

Bro. Smith died in his thirty-eight years leaving a wife and six children, the oldest of whom is too young to give much help in the support of his widowed mother.

Sister Smith is a devout Christian and God will see that his promise to the widow and Orphans shall not fail. Our sincere prayer to our heavenly Father, is that he will lead the little band, who sorrow for their loved one through all of life's pilgrimage and to a happy reunion in the Christians' home above.

R. A. COHORN, Pastor.

In Memoriam.

In the early morning of December 15th, 1902, the beautiful and saintly spirit of Miss Adelia M. Turnage of Lafayette County, left its suffering tenement of clay for her home in the Father's house of many mansions. In a burial robe of exquisite beauty, the work of the dexterous fingers and loving hands of a favorite niece, and in a metallic case as handsome as money could procure, among a throng of loyal friends, the body of the patient sufferer was laid to rest in the cemetery of Clear Creek church. To those who were honored with intimate friendship of Sister Turnage, there were many things about her noble character worthy of note. She was a woman of splendid intellect and rare common sense. It was always a coveted privilege to listen to her bright sparkling conversation. She was a loyal, devoted and self-sacrificing friend. She did not bestow her friendship indiscriminately but chose her friends with rare

good judgment and then stood by them at all cost and at every hazard.

She was a remarkably fine business woman. Through storm and stress in the business world when others were going down she managed her affairs with such skill that she always had a competency. Scrupulously honest and strictly truthful her patronage was sought by men of business. With ample means to have gratified every wish, yet her taste was so modest and quiet that nothing was ever squandered on luxuries or in ostentatious display.

She was always a generous contributor to the support of the gospel. Although for a number of years she was unable to attend church yet her liberal contribution to the pastor never ceased.

Although the infirmity of more than eighty years had bent her body and enfeebled her frame, silvered her hair and wrinkled her brow, yet her heart was young and her spirit bright. When just recovering from a serious illness, she once said to the writer that life never seemed so bright to her as then, although she was scarcely able to walk. Her patience was a continual wonder to those who were permitted to be about her.

For more than twenty months she suffered the agonies of a painful and lingering malady, and yet no amount of pain could extort from her a murmur. During all these weary months, she was a constant care to her sister and niece, yet her patience and gentleness were such that their faithful ministrations were to them only a labor of love. Their tender attention was unflinching and their devotion beautiful.

The sincere esteem in which Sister Turnage was held by her neighbors and friends was attested by the great crowd that braved the dangers of the road and the weather to pay a tribute to their dead friend. The presence of her old servants and their devotion was touching. Such splendid characters are all too rare, and we shall not soon see her like again. A ripe Christian, a faithful friend and a noble woman has gone to her well earned reward. She will be sorely missed by the loving hearts that ministered to her so faithfully and so long, by the church and by her friends.

May God comfort the hearts that her absence will wake so sad and lonely.

This sincere tribute is offered by one who admired her in life and who deemed it a privilege to be honored with her friendship.

Oxford, Miss., Dec. 18th, 1902.

Married.

Anderson—Smith.

On December 3rd, 1902, it was the pleasure of the writer to celebrate the rites of matrimony between Mr. W. L. Anderson and Miss Mary Smith, of Dentville, Miss.

May many rich blessings from God fall to their lot in the future.

BRYAN SIMMONS.

Lilly—Haley.

On Wednesday night, December 17, 1902, at the home of the bride's parents, Mr. and Mrs. W. C. Haley, Hazlehurst, Miss., Mr. Huntley Lilly and Miss Maude Haley were happily united in marriage.

They began their wedded life quietly but under very auspicious circumstances. Both are of excellent families and both are professors of religion. Added to these is a host of friends who join the writer in wishing them many years of happiness.

BRYAN SIMMONS.

Gallman, Miss.

DEAR MADAM: Please Read My Free Offer

Words of Wisdom to Sufferers from a

Lady of Notre Dame, Indiana.



I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the

Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue it, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old. If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping numbness, or if you are suffering from any social female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every kind. It saves worry and expense and the unpleasantness of having to reveal your condition to a doctor. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures a litany of troubles peculiar to their sex, strengthens the whole system and makes healthy and happy women. Write today, as this offer may not be made again.

MRS. M. SUMMERS, BOX 232, NOTRE DAME, IND., U. S. A.

FRISCO SYSTEM

LOW ONE WAY COLONIST RATES.

October 21, November 4 and 18, December 2 and 16.

TO POINTS IN—

Missouri, Arkansas, Texas, Indian and Oklahoma Territories.

WRITE FOR FULL INFORMATION.

J. N. CORNATZAR, Div. Pass. Agent, MEMPHIS, TENN.

LOW RATES.

The Queen & Crescent Route, on account of the Holidays, has authorized the low rate of one and one-third fares for the round trip from and to all points on its line, also to all points south of the Potomac and Ohio and east of the Mississippi Rivers, selling tickets December 23, 24, 25, 30 and 31, 1902, and January 1, 1903, with limit of January 3, 1903.

The superb service in effect over the Queen & Crescent Route, affording quick time, and trains of the most approved modern pattern, composed of Pullman's latest design of sleeping cars, parlor cars and dining cars, gives the public an opportunity to make its Holiday trip in a degree of comfort never before realized. Two daily trains in each direction.

Write or call on any Agent of the System to obtain full and complete information in reference to rates and schedules.

CHEAP RATES

—TO—
Texas, Indian and Oklahoma Territories.

Queen & Crescent Route via Vicksburg and Shreveport, November 4th and 18th, December 2nd and 16th, 1902, January 6th and 20th, February 3rd and 17th, March 3rd and 17th, and April 7th and 21st, 1903.

For full information, address, R. W. BONDS, T. P. A., Meridian, Miss.

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

...THE MODEL...

Church Roll and Record.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other. It is convenient in arrangement. Size: 8 1/2 x 11 1/2 inches, and contains

Rules of Order, Church Covenant, Constitution of Faith, Alphabetical Index for Names and Addresses with 150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—a durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

THE BAPTIST, JACKSON, MISS.

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

[All communications for this department should be sent to Mrs. J. L. Johnson, Clinton, Miss., who conducts the Woman's Page.]

Program.

December, 1902.

SUBJECT—China.

MEMORY THOUGHT—"No church bound no in itself can prosper. It is like the Dead Sea which all the waters of the Jordan cannot sweeten because it has no outlet."

1. SELECTED HYMNS—Music is an important factor in an Ideal Meeting. Interesting facts: At the baptism of Carey's first convert (Krishna Pal) the hymn sung was "Jesus and shall it ever be, a mortal man ashamed of Thee." In 1862 a wondrous event occurred in the South Sea islands, the turning of 5,000 natives from heathenism to Christianity. On this occasion the hymn sung was "Jesus shall reign where'er the sun does his successive," etc.

2. PRAISE for the gift of God's Son, for the progress of His Kingdom.

3. LIGHT FOR THE WORLD—1 John 1:5; Genesis 1:3; Psalms 36:9; John 8:12; Matthew 5:14; Ephesians 5:8; 2 Corinthians 4:6; Isaiah 60:1-2; Daniel 12:3.

4. FLASH LIGHTS ON CHINA—Furnished by different members, each reading one division of the leaflet, "China as a Mission Field," by Rev. E. Z. Simmons.

5. HYMN—"All Hail the Power of Jesus' Name."

6. LEAFLET—"The Women of China," by Adele Fielde.

7. CHAIN OF PRAYER for the work in China, with thanksgiving for 484 baptisms by our missionaries last year, and 26 new missionaries appointed.

8. BUSINESS, Collection, etc.

9. ARRANGE FOR OBSERVANCE OF THE WEEK OF PRAYER—Christmas offering of last year, \$6,088.17; this year \$8,000 is asked. "If each will give 'as God hath prospered,' it will easily be raised. Send to State Central Committee for Christmas literature.

10. IN CLOSING read Psalm 84 in concert.

"While the Days Are Going By."

This has been one of December's "drab" days; no ray of sunshine has lighted the heavy, somber, threatening clouds, no carol has been heard from our sweet southern songsters. But when did we ever have a more ideal autumn? For days and weeks each succeeding day seemed to vie with the other in beauty and brightness. Such is life! We are prone to brood over the dreary days, not thinking of the many bright days. Let us pause now in the cool freshness of the morning of life, ere we wax faint with the noon-day heat, or grow weary with the cares of life, and

examine ourselves, "while the days are going by."

Do we appreciate the many blessings God has so lavishly bestowed upon us? Life is not low and mean, but grand and beautiful!

"The Heavens declare the glory of God; the firmament showeth His handiwork." His work is perfect, suggestive of sublimity and purity.

The sweet grey dawn, resting in the lap of morn, the rising sun with its delicate blush deepening into crimson, the noon-day brightness with its stirring life, the sunset rainbow-tinted skies, the sacred twilight hour, the twinkling stars peeping through the fair ether blue, the silver moon riding in majesty or "veiled in fleecy clouds," the rippling brook, the shining river, the deep blue sea, the grand old ocean, the flower-wreathed meadow, the forest clad hills, the deep green woods with its "whispered music," are all precious gifts from God's hands, so full, so free, that the humblest peasant can enjoy them.

I have spoken of the "glorious honor of thy majesty, and of thy wondrous works." Oh, beautiful thought! His omnipotent hand doth lead us in green pastures, beside the still waters. We speed rapidly onward, casting sweeping glances, scarcely pausing to thank the great Giver for every good and perfect gift, so eager are we in pursuit of carnal things, "while the days are going by."

More than this, "God so loved the world," plucked the fairest flower, the brightest jewel that ever adorned the heavenly mansion, the only begotten Son, and said, go to yon world steeped in sin and degradation, and establish my kingdom in the hearts of the people; and yet, there are, so many people that will not have Christ to rule and reign over them.

I would not have you think that life is all sunshine with me. For several weeks I have been in the sick-room nursing my only brother, who has been sadly afflicted, but he has almost recovered. Our good doctor says that he will entirely recover. The clouds have separated, and we are so thankful for the sunshine. I feel like I want to praise God every day of my life. I have thought so often of that beautiful song we sing at our woman's meeting, "While the days are going by," and then I recalled Longfellow's beautiful little poem,

"The arrow and the song:

"I shot an arrow in the air,
It fell to earth. I knew not where;
For so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth. I knew not where;
For who has sight so keen or strong
That it can follow the flight of song.

Long, long afterward, in an oak,
I found the arrow, still unbroken;
And the song from beginning to end
I found again in the heart of a friend.

Happy New Year to all.

(Miss) CLARA BOYD.

Goshen Springs, Miss.

Lufkin, Tex., Nov. 29, 1902.

Mrs. J. L. Johnson, Clinton, Miss.:

MY DEAR SISTER—I am writing this from Alvin, Tex., where I am doing my first work as General Missionary of the Union Association, but my address is still as above.

The Missionary Box arrived on Thanksgiving Day, and never was a box more gladly received. We cannot, with words, fitly express our appreciation of the kindness of the sisters of the churches interested in the making up of the box. Our needs for the winter are now well supplied. The two younger children, the boys, were especially delighted. But more even than for the articles themselves, are we pleased at the kindness and love of the sisters, that prompted the offering of help to some, who in their humble way, are trying to serve the Master. Six years ago, I was earning \$125 per month in railroad service, and relinquished that to preach the gospel, and began on a salary of \$30 per month, but the Lord has blessed me in the work.

May God abundantly bless all who had any part in the offering of love, is our prayer.

Yours in His name,
JOHN MARE. (Copied).

Dear Sisters:

At the last meeting of the Raymond L. M. S., the members covenanted to pray daily and ask others to do likewise, that God would defeat the petition in circulation, by those who would place the open saloon in our midst.

Will not every sister who reads this, join us and try to influence men not to sign it?

The Christian women of our village have covenanted and prayed for God to give us the victory. Each time they have petitioned, and we feel encouraged to go again to Him. Read I. John, 5:14-15.

Certainly, it is His will that men come to Him. This is an obstacle. Let us pray God to deliver us from it.

I. W. TILEMAN.

Another opportunity has been given us to manifest our love and interest in a material way, in the advancement of the Master's work, by ministering to the needs of one of his servants. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," said the Master, and in response, the Societies of the First and Second Churches of Jackson, the church at Edwards, and the New Salem Church, united with our Society at Clinton in sending a generous box to one of "our substitutes" on the frontier field. No work for Christ can be estimated by dollars and cents. God alone has record of all those who responded to this work, with service and sacrifice, "with the gifts of wealth, or the mites of poverty."

Let no one be indifferent in thought or feeling to this branch of our work, but in a warm-hearted, active way, let every society in the state respond to the request of our Home Board. Not only do these boxes remove from the mind of our missionary the burden of wondering how the family shall be clothed, but they deepen an interest in the work, and prepare him to go to his field of labor—and not to the faithful missionary only are these boxes a blessing, but those who send them find their reward in greater zeal and happier hearts.

The following amounts were contributed:

W. M. S., Jackson 1st Church, \$13.00.

W. M. S., Jackson 2nd Church, \$10.00.

W. M. S., Edwards Church, \$15.00.

W. M. S., New Salem Church, \$5.00.

W. M. S., Clinton Church, \$58.45.

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this Tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.
P. J. CHENEY & CO., Toledo, O.
Solely by Druggists, 75c.
Hall's family Pills are the best.

TEMPERANCE.

BY W. H. PATTON.

What the Bartender Sees.

A young man with a cold face, much nervous energy, and a tired-of-the-world expression leans over the polished, silver-mounted drinking bar.

You look at him and order your drink.

You know what you think of him, and you think you know what he thinks of you.

Did you ever stop to think of all the strange human beings besides yourself that pass before him?

He stands there as a sentinel, business man, detective, waiter, general entertainer, and host for the homeless.

In comes a young man, rather early in the day.

He is a little tired—up too late the night before. He takes a cocktail. He tells the bartender that he does not believe in cocktails. He never takes them, in fact. "The bitters in the cocktail will eat a hole through a thin handkerchief—pretty bad effect on your stomach, eh?" and so on.

Out goes the young man with the cocktail inside of him.

And the bartender knows that young man, with his fine reasonings and his belief in himself, is the confirmed drunkard of year after next. He has seen the beginning of many such cocktail philosophers, and the ending of the same.

The way not to be a drunkard is never to taste spirits. The bartender knows that. But his customers do not know it.

At another hour of the day comes in the older man. This one is the fresh faced, young oldish man.

He has small gray side whiskers. He shows several people—whom he does not know—his book of commutation tickets.

He changes his mind suddenly from whiskey to lemonade. The bartender prepares the lemon slowly, and the man changes his mind back to whiskey.

Then he tries to look more dignified than the two younger men with him. In the midst of the effort he begins to sing "The Heart Bowed Down with Weight of Woe," and he tells the bartender "that is from 'The Bohemian Girl.'"

He sings many other selections, occasionally forgetting his dignity, and occasionally remember-

ing that he is the head of a most respectable home—partly paid for.

The wise man on the outside of the bar, suggests that the oldish man will get into trouble. But the bartender says:

"No, he will go home all right. But he won't sing all the way there. About the time he gets home he'll realize what money he has spent, and you would not like to be his wife. It won't be any songs that she'll get."

The bartender knows that the oldish man—about fifty-one or two—has escaped being a drunkard by mere accident, and that he has not quite escaped yet.

A little hard luck, too much trouble, and he'll lose his balance, forget that there is lemonade, and take to whiskey permanently.

At the far end of the bar there is the man who comes in slowly and passes his hand over his face nervously. The bartender asks no question, but pushes out a bottle of every-day whiskey and a small glass of water.

The whiskey goes down. A shiver follows the whiskey and a very little of the water follows the shiver. The man goes out with his arms close to his sides, his gait shuffling, and his head hanging.

It has taken him less than three minutes to buy, swallow and pay for a liberal dose of poison.

Says the bartender:

"That fellow had a good business once. Doesn't look it, does he? Jim over there used to work for him. But he couldn't let it alone."

The "it" mentioned is whiskey. Outside in the cold that man, who couldn't let it alone, is shuffling his way against the bitter wind. And even in his poor sodden brain reform and wisdom are striving to be heard.

His soul and body are sunk far below par. His vitality is gone, never to return.

The whiskey, with its shiver that tells of a shock to the heart, lifts him up for a second.

He has a little false strength of mind and brain, and that strength is used to mumble good resolutions.

He thinks he will stop drinking. He thinks he could easily get money backing if he gave up drinking for good. He feels and really believes that he will stop drinking.

Perhaps he goes home, and for the hundredth time makes a poor woman believe him, and makes

ROYALINE OIL

THE GREAT ANTISEPTIC

FOR PAINS, WOUNDS, BURNS, COLIC, DIARRHOEA & C.

25 CENTS MONEY BACK IF YOU WANT IT.

BEST AND CHEAPEST ANTISEPTIC.

Mr. W. W. Leavell, Nevada, Miss., says: "Royaline Oil is the best and cheapest Antiseptic I have used for myself or in my stables."

Pleasant as a perfume. Strong to ease pain. If you want it weak, like the others, add water to suit and save your money. Sold by druggists and dealers in medicines.

For Constipation, Biliousness and Headache, Panoil River, Regulator is best and cheapest. 15 cents. Money back if you want it.

ROYALINE MEDICINE COMPANY, LTD., NEW ORLEANS.

BEST ALL-ROUND MEDICINE.

Mr. F. C. Parker, Hillsdale, La., says: "Royaline Oil is, in my opinion, the best all-round medicine I ever saw. I find it the best seller as an Antiseptic."

her weep once more for joy, as she has wept many times from sorrow.

But the bartender knows that that man's day has gone, and that Niagara River could turn back as easily as he could remount the swift stream that is sweeping him to destruction.

Five men come in together. Each asks of all the others:

"What are you going to have?"

The bartender spreads out his hands on the edge of the bar, attentive and prepared to work quickly.

Every man insists on "buying" something to drink in his turn. Each takes what the others insist on giving him.

Each thinks that he is hospitable.

But the bartender knows that those men belong to the Great American Association for the manufacture of drunkards through "treating."

Each of those men might perhaps take his glass of beer, or even something worse, with relative safety. But as stupidly as stampeded animals pushing each other over a precipice, each insists on buying poison in his turn. And every one spends his money to make every other one, if possible, a hard drinking and a wasted man.

SPICKARD'S

ONE CENT HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

10 cts. per package. Call on or address DR. S. SPICKARD, 334 W. Capitol St., Jackson, Miss.

Go to your druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists, or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

READ THIS IF YOU ARE GOING WEST.

The Iron Mountain will sell one-way tickets to points in Arkansas, Louisiana and Missouri, all points in Texas, Oklahoma, Indian Territory, at ONE-HALF of the standard one-way rate, plus \$2.00. For example: The present one-way rate from Memphis to Dallas, Texas, is \$14.30; one-half of this rate is \$7.15, which added to \$2.00, makes selling rate \$9.15. These tickets will be on sale October 21st, November 4th and 18th, December 2nd and 16th, 1902; January 6th and 20th, February 3rd and 17th, March 3rd and 17th, April 7th and 21st, 1903.

Iron Mountain will sell round trip tickets to the above named States and dates at ONE FARE, plus \$2.00, with no power at pleasure, good three weeks return.

For further information, address ELLIS FAIRBANKS, Traveling Passenger Agent, H. D. WILSON, P. and T. A., 314 Main St., Memphis, Tenn.

CAMPBELL'S

PRACTICAL STENOGRAPHIC and

TYPEWRITING SCHOOL,

Jackson, Miss.

W. N. CAMPBELL, Principal.

A Practical Shorthand and Typewriting School by a Practical Court Reporter.

Write for Prospectus.

Personal.

—Prof. J. M. Stifer D. D., of the Crozer Seminary, died last week. Truly another great man has fallen.

—"Thou O Christ, art all I want" is what the late Hugh Price Hughes reported should be placed on his tombstone, as an expression of his faith and experience.

—Secretary Rowe spent the early part of the week in the Southeastern part of the State. The weather comes and the weather goes but Bro. Rowe goes night and day with his work.

—Dr. Henry G. Weston says that when he was a young preacher he did baptize a man who did not join a church. "While I am ready to receive any condemnation for that act I do not want it said that I hold that baptism is not essential to church membership."

—Mrs. Gen. U. S. Grant died in Washington last week. She was a noble woman—and a southern woman, born in St. Louis Mo., January 26, 1826. Her body will rest "in the Sarcophagus beside that in which her husband's body lies in the tomb on Riverside Drive, New York."

—Miss Abby A. Judson, daughter of Adoniram Judson, and sister to Dr. Edward Judson of New York, died on Dec. 8, at her home in Arlington, N. J., from the effects of burns received by the catching of her clothing on fire. She was born in Moulmein, Burma, Oct. 1, 1835. She founded the Judson Female Institute of Minneapolis, over which she presided until 1887. She became a spiritualist and disposed of the school, devoting the remainder of her life to the building up of that monstrous cult.

—Harris Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

—In speaking of the position of the late Baptist Congress (?) and the discussion of the question "Is baptism essential to church membership," the Christian Observer, the leading Presbyterian paper in the south says: "This is good news. When the view shall prevail over the whole country, the effectiveness of the Baptist Church will be greatly increased. For with a removal of the necessity of fighting for immersion they would be able to contend much more earnestly for the other important matters of truth and life." Wonder if there are others who would like to see this Bible truth thrown overboard?

Ministers Mutual Benefit.

I wish you would allow me to call the attention of my brethren of Mississippi, to our benevolent Association of Texas. A pastor under 60 years, or other minister who is at work may upon presenting a certificate of good health, become a member; and it costs just thirteen dollars a year to carry one thousand dollars insurance. And a church may take mem-

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of the "Advice to Mothers." Send in this paper.

bership for its pastor and thus at small actual expense carry a thousand dollars additional to the pastor's salary. Let anyone interested write me at Texarkana.

We are moving along nicely here and enjoying our work. Had more than 250 additions here since I began in August 1900. J. F. Hailey who is associated with T. T. Martin in evangelistic work is resting a month in these parts. He may be reached here for the present.

I observe that you have Fred Hale with you in Miss. He is a gracious man to have in a meeting. No church nor pastor need to fear to give him his way. He has held two meetings with us and they were of great and permanent value to the church.

A greeting, please to all my Mississippi friends.

O. L. HAILEY.

Bro. Lumbly.

DEAR BRO. BAILEY:

I have been asked by brethren in different parts of the country to visit their work, to preach, or to speak on African missions. So far I have not been able to see my way clearly to do much in this line. Please let me say through your paper to any of the brethren that may wish my service along this line that from now on I shall be glad to visit any points where the brethren wish me and will pay my traveling expenses.

I am glad to say the health of myself and family is much improved now, and we think of returning before many months to our work in Africa.

Yours in Christ,

W. T. LUMBLY.

P. S.—Any who may wish my services please notify me here by postal.—W. T. L.

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNEY.

LUMBAGO

or pain in the back, immediately relieved and cured in one day. Sparhawk Rheumatic Cure is guaranteed to cure Lumbago or money refunded; price 50 cents. Send for testimonials.

Sparhawk Chemical Co., St. Louis, Mo.

Auto Wear

Red Seal Shoes



**Tetter, Eczema, Cured
Salt Rheum, Speedily,
Ringworm, Safely,
Surely, By Tetterine**
Refuse substitutes.
Nothing else as good.
See at druggists, or by mail from
J. T. Shuptrine, Sole Proprietor, Savannah, Ga.

PATTON & WHITE

Are the Largest Dealers in
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

PIANOS and ORGANS

BALDWIN,
KIMBALL,
HOBART M. CABLE,
HAMILTON,
ELLINGTON,
HOWARD, and others.

KIMBALL, Reed and Pipe,
CHICAGO COTTAGE,
BURDETT,
VOCALION Church Organs,
than which there are none better.

Write them for Catalogues with Prices and Terms.
Special inducements to cash purchasers for the summer.
20 per cent. off when mentioning this paper.

318 E. CAPITOL ST., JACKSON, MISS.

The Professor—"Humph!

Dear me! I gave that young man two courses on the cultivation of the memory and he's gone away and forgot to pay me and I can't for the life of me remember the fellow's name. How provoking!"

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